Rujoo'ilallah

'RETURNING' TO ALLAH



HAZRAT MAULANA YUNUS PATEL SAHEB ~ RAHMATULLAHI ALAYH

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ[1]

Foreword

All praise is due to Allah Ta'ala, The Forgiver and Concealer of Faults, and The Guide to Repentance.
'Salaat and Salaam upon the Protector and Guide of the Believers, Sayyidina[2] Muhammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), eternally.

This booklet presents a touching story, beautifully narrated by Hazrat[3] Maulana Yunus Patel Saheb (رَحْمَةُ اللهِ عَلَيْهِ), which truly inspires a person to repent sincerely from his or her sins, together with creating a deep hearted hope in the Mercy and Forgiveness of Allah Ta'ala.

The reader is drawn to reading the narration again and again. And each reading reminds us of our allegiance to Allah Ta'ala, refreshes our commitment to Allah Ta'ala, and increases our appreciation and gratitude for the bounty and opportunity of Taubah.

Alhamdulillah[4], Muslims, all over the world, are benefiting immensely from the talks, books and Malfoozaat[5] of Hazrat Maulana. Due to the *Fadhl* (Grace) and *Ihsaan* (Favour) of Allah Ta'ala and Hazrat's worthy and noble endeavours, so many sincerely repented from sins that they were habituated to, and have become pious and devoted believers and worshippers of Allah Ta'ala, as well

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[1] In the Name of Allah, The Most Gracious, The Most Merciful.
[2] *Sayyidina* : Our Leader
[3] *Hazrat* literally means, *'the respected'* . A title used when addressing a religious luminary.
[4] *Alhamdulillah* : All Praise is due to Allah.
[5] *Malfoozaat* are statements and comments of a person.

as devout followers to the way of life of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم); fulfilling the rights of the Creator and the creation.

This book was compiled in the year 1420 (1999). However, Allah Ta'ala, in His Infinite Wisdom, delayed its publication until this year of 1433 (2012).

May Allah Ta'ala grant acceptance to the humble effort made. May He make this book purely and solely for His Pleasure. May He make it a means of sincere Taubah, guidance, inspiration and steadfastness to all, and may He make it a *Sadaqa-e-Jaariyah* (perpetual reward) for my Shaykh[6], myself and all those who kindly assisted in its publication. May Allah Ta'ala grant us all, the ability to do what He loves and what He is pleased with – in word, deed and intention.

May Allah Ta'ala grant Hazrat Maulana the best of Aakhirah.

[Rajab 1433/ June 2012]

NB.: Do not touch the <u>Arabic</u> script of the Aayaat (verses) of the Qur`aan Shareef if not in a state of Taharat (cleanliness) – i.e. Wudhu, or Ghusl (if required).

[6] *Shaykh* : Spiritual mentor and guide

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اَلْحَمْدُ لِلّٰهِ وكَفٰى وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِنَا الْمُصْطَفٰى

صَلَى اللّٰهُ عَلَيْهِ وَ عَلٰى اٰلِهٖ وَ اَصْحَابِهٖ وَ بَارَكَ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا

اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ تَبَارَكَ وَ تَعَالٰى

اَعُوْذُ بِاللّٰهِ مِنْ الشَّيْطَانِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

يٰٓاَ يُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ إِلَّا وَأَنْتُمْ مُّسْلِمُونَ

"O YOU WHO BELIEVE! FEAR ALLAH AS HE SHOULD BE FEARED AND DIE NOT EXCEPT AS MUSLIMS."

[SURAH AAL-E-IMRAAN 3:102]

'Ulama-e-Kiraam[7], respected brothers, our sisters listening at the Madrasah and all those listening over receivers,

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰه

The Meaning of Taubah

In the blessed month of Ramadaan, many were the talks and discourses that covered the subject matter of ***Taubah*** and ***Istighfaar.***

[7] *'Ulama-e-Kiraam* : Noble Scholars (of Islam)

You would have heard from respective 'Ulama, that sincere Taubah (repentance) means giving up sins ***altogether,*** and that Taubah is not just a lip-service: *"Astaghfirullah, Astaghfirullah" (I seek Allah's forgiveness)*; rather it is a firm determination that we are not going to return to our sins.

We should also understand the technical difference between Istighfaar and Taubah: ***Istighfaar is to seek forgiveness for past sins and Taubah is to pledge not to return to sins in future.*** This is deduced from an *ayah* (verse) of Surah Hud:

وَاسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْآ إِلَيْهِ ؕ إِنَّ رَبِّىْ رَحِيمٌ وَّدُودٌ

"BUT ASK FORGIVENESS OF YOUR LORD, AND TURN UNTO HIM (IN REPENTANCE): FOR MY LORD IS INDEED FULL OF MERCY AND LOVING KINDNESS."

[SURAH HUD 11 : 90]

However, as is human nature, if we err and once more stumble and fall into sin, then we can repeat our Taubah… yet again, with the sincere intention not to indulge in sins.

Rasulullah[8] (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم)[9] said, regarding the progeny of Hazrat Aadam (عَلَيْهِ السَّلَام)[10] : *"All the children of Aadam are*

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[8] *Rasulullah* : The Messenger of Allah

[9] (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) means : 'May Allah bless him and grant him peace'.
This is mentioned after the name of the Prophet Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم).

[10] (عَلَيْهِ السَّلَام) : 'May peace be upon him'. This is mentioned after the names of the Prophets of Allah Ta'ala and the Angels.

sinners (i.e. prone to sinning), but the best of sinners are those who make Taubah." [11]

...The exception to this, are the Ambiyaa[12] (عَلَيْهِمُ السَّلام)[13] who are sinless and Divinely protected.

The Sahabah رَضِىَ الله عَنْهُمْ

Regarding the Sahabah-e-Kiraam رَضِىَ الله عَنْهُمْ (The Noble Companions of our Beloved Prophet Muhammad (صَلى الله عَليهِ وَسَلم)), many people read their history and find therein, mention of some sin committed, on some rare occasion, by some companion of Rasulullah (صَلى الله عَليهِ وَسَلم). However, these incidents are so negligible in number, that they can be counted on one's fingers.

Whilst there are authentic narrations in books of Hadeeth, of sins such as *zina* (fornication/adultery), theft, *gheebah* (backbiting), slander and other major sins cited from the lives of the Sahabah (رَضِىَ الله عَنْهُمْ), these are **rare** and **isolated** incidents. As a result, we find the respective Shar`i punishments were meted out : Cutting off of the hand on account of theft, stoning to death on account of adultery, prescribed lashing on account of other major sins, and so forth.

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[11] Tirmizi / Ibn Majah

[12] *Ambiyaa* : Prophets

[13] (عَلَيْهِمُ السَّلام): 'May peace be upon them'.

Due to this, many so called *'enlightened'* and *'free-thinking'* scholars and writers reduce the status of the Sahabah-e-Kiraam (رَضِیَ الله عَنْهُمْ) to that of ordinary Muslims like us. …They categorize the Sahabah-e-Kiraam (رَضِیَ الله عَنْهُمْ) with sinners and transgressors like us : i.e. just as so many amongst us steal, lie, drink liquor, gamble, indulge in adultery, etc. so too did they. (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)[14]

Due to their liberal way of thinking, they then conclude and deduce: *'Since they also committed sins, what then is the difference between the Sahabah* (رَضِیَ الله عَنْهُمْ) *and us? …Why give them any special status ?'* (نَعُوْذُ بِاللّٰه)

Such devious and distorted beliefs are a serious danger to one's Imaan[15]. There is the fear of such a person losing his Imaan.

Rasulullah (صَلی اللهُ عَلیْهِ وَسَلَم) warned : *"Fear Allah! Fear Allah with regard to my Companions. Do not make them a target (of your criticism) after me. Whosoever loves the Sahabah, loves them because of my love. And, whosoever dislikes them, dislikes them because he dislikes me. He who harms them, has harmed me. And he who harms me, has caused hurt to Allah. And he who causes hurt to Allah, Allah will soon grab hold of him."*[16]

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[14] (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك) *Na-oozu Billahi min zaalik*: We seek Allah's protection from that.
[15] *Imaan* : Faith / Belief
[16] Tirmizi

It is therefore necessary that we learn about and understand the lives of the Companions of Rasulullah (صلى الله عليه وسلم) correctly.

Tazkiyah

One of the foremost duties of Rasulullah (صلى الله عليه وسلم) was the purification of the heart, as mentioned in Surah[17] Al-Jumu`ah:

هُوَ الَّذِىْ بَعَثَ فِى الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ
وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِىْ ضَلٰلٍ مُّبِيْنٍ ۙ

"HE IT IS WHO SENT AMONG THE UNLETTERED ONES A MESSENGER (MUHAMMAD (صلى الله عليه وسلم)) FROM AMONG THEMSELVES, RECITING TO THEM HIS VERSES, PURIFYING THEM
(FROM THE FILTH OF DISBELIEF AND POLYTHEISM)**,**
AND TEACHING THEM THE BOOK (THIS QUR`AAN, ITS LAWS AND JURISPRUDENCE) **AND AL-HIKMAH** (THE SUNNAH)**.**
AND VERILY, THEY HAD BEEN BEFORE IN MANIFEST ERROR."

[SURAH AL-JUMU'AH 62 : 2]

Just witness the miracle of transformation after entering into the fold of Islam[18] : Although it was not possible for each and every new Muslim to know all the laws and tenets of Islam the moment he or she declared his/her allegiance to the Messenger of Allah Ta'ala (صلى الله عليه وسلم), there was **total submission** to the laws of Islam.

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[17] *Surah* : A Chapter of the Qur`aan Shareef

If we were to study their lives, we will find that on their acceptance of Islam, there was immediate fulfillment of almost *all* the *Ahkaam* (Laws) of Shariah[19]; which is very unique.

If a person has to accept Islam today, at our hands, it would take us time teaching him even the basic laws and practices of Islam. This remarkable capacity and aptitude found in the Sahabah (رَضِیَ اللہ عَنْهُمْ) was due to the blessed *Suhbah* (companionship) of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

A Mu`jiza of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)

This too was a *Mu`jiza* (miracle) of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) : A person, lost in the quagmire of *Jahalah* (ignorance) and indulging in various sins, accepts Islam, and thereafter one will neither find any drinking, gambling, or zina in his or her life; nor will one find any one Sahabi (رَضِیَ اللہ عَنْهُ) deliberately missing the five daily Salaah[20], evading the payment of Zakaah[21], neglecting or delaying the performance of a Fardh Hajj[22], or being careless regarding any *Hukm* (order) of Allah Ta'ala directed towards him.

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[18] *Islam* : The name of the Religion of Muslims (Literally means 'Submission')
[19] *Shariah* : Code of Islamic Law
[20] *Salaah* : Obligatory Prayers.
[21] *Zakaah* : An obligatory form of charity, due upon those who have a certain amount of wealth, to give to the poor and needy. This is a pillar of Islam. (Details can be found in books of Jurisprudence)
[22] *Hajj* : Pilgrimage to Makkah Shareef during the month of Zul Hijjah. This is the 5th Pillar of Islam.

It was as if, the moment a person accepted Islam at the hands of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), Allah Ta'ala placed within his heart, the concern to practice upon all the laws of Shariah, accompanied with its implementation in his life.

Allah Ta'ala states in the Qur`aan Shareef :

وَمَنْ يُّؤْمِنْ بِاللّٰهِ يَهْدِ قَلْبَهٗ ؕ

"… AND IF ANYONE BELIEVES IN ALLAH, HE (ALLAH) GUIDES HIS HEART…"

[SURAH TAGHABUN 64 : 11]

It has been narrated that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) recited the verse of the Qur`aan Shareef :

فَمَنْ يُّرِدِ اللّٰهُ أَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْإِسْلَامِ ۚ

"AND WHOMSOEVER ALLAH WILLS TO GUIDE, HE OPENS HIS CHEST (HEART) TO ISLAM…"

[SURAH AL-AN'AAM 6 : 125]

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) explained : *"For whomsoever Allah Ta'ala desires good, He gives him a deep understanding of Deen."*[23] …i.e. Allah Ta'ala grants to him ***'Tafaqquh Fid-Deen'*** - an understanding of the Qur`aan Shareef, Ahaadeeth[24] and Sunnah.

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[23] Bukhari / Muslim

[24] *Ahaadeeth* : Traditions / sayings of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)

Allah Ta'ala also says in Surah *Baqarah* :

يُؤْتِى الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ أُوْتِىَ خَيْرًا كَثِيرًا ؕ

"HE GRANTS HIKMAH TO WHOM HE PLEASES, AND HE TO WHOM HIKMAH IS GRANTED, IS INDEED GRANTED ABUNDANT GOOD..."

[SURAH AL-BAQARAH 2 : 269]

Although *Hikmah* may literally mean *Wisdom*, its meaning covers various details. Its usage too is found in the Qur`aan Shareef with these different interpretations. Reference, in this *ayah* (verse), is made once more to the understanding of the Qur`aan Shareef, Ahaadeeth and Sunnah[25], and the ability to act in accordance with it.

Concerning the incident I intend to share with you, which depicts the fear and love of Allah Ta'ala, a very apt and beautiful meaning of *Hikmah* as conveyed in the pure, blessed and enlightened speech of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) comes to mind:

رَأْسُ الْحِكْمَةِ مَخَافَةَ اللهِ

"THE ROOT OF WISDOM IS THE FEAR OF ALLAH."[26]

[25] *Sunnah* : The Practice and Character of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)
[26] Shu`abul Imaan

…These incidents that we find mentioned, in various *kitaabs* (books), of the sins committed by certain Sahabah (رَضِیَ اللہ عَنْہُمْ), were isolated incidents.

Why did these incidents occur? …This is what I want to explain to you.

Reasons

Since the Qur`aan Shareef was being revealed, the *Ahkaam* (laws) therein had to be made known to people and had to also be understood by them until the Day of Qiyaamah[27]. …Islamically, what should be done if a person stole? What should be done if a person committed adultery? What should be done if a person was guilty of slander?

Had there been no implementation of these laws; i.e. no one's hand was cut off on account of stealing, or no one was stoned to death on account of zina, or no one was lashed for indulging in slander and so forth, we would have said that these are merely laws in a book. We would have considered the Shariah 'wanting' in perfection, and would have considered its laws impossible to apply. (نَعُوْذُ بِاللّٰه)

The kind of evidence required on these severe violations, to make implementation of such punishments necessary, was thus practically demonstrated.

[27] *Day of Qiyaamah* : Day of Resurrection and Judgement

Self-sacrifice

It was as if certain persons from amongst the Sahabah-e- Kiraam (رضی اللہ عنہم) **sacrificed themselves,** so that these laws become known and understood, and also applied.

If the Nabi of Allah Ta'ala (صلی اللہ علیہ وسلم) had committed any act which falls within the purview of disobedience to Allah Ta'ala - نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك - we would have questioned the authenticity of his *Nubuwwah* (Prophethood). *…Who would have then obeyed a Prophet who, himself, sinned?*

Thus, a few incidents transpired, offering guidelines, whereby the Ummah was taught the Shariah practically, and if need be, how to apply the punishments prescribed. In the books of Ahaadeeth just these few incidents have been mentioned. Yet, reflect over the fact that these Sahabah (رضی اللہ عنہم) had only ***just*** abandoned *Kufr* (Disbelief)*, Shirk* (Polytheism)*, Fisq* (Sin) and *Fujur* (immorality).

On a very general note, many had been habituated to grave and major sins prior to their acceptance of Islam. Drinking, gambling, fornication, adultery, war, murder, usury, and the likes, were the norms in the lives of many, during the period of *Jahiliyyah* (Ignorance).

Despite this, the moment they embraced Islam, there was not a trace of those sins, except for the **few** cases mentioned. As has been said, such incidents transpired so that people may know, until the Day of Qiyaamah, that if a person commits a certain sin, then the law of Shariah should be executed in a particular and specific manner.

Then again, we will find that from those Sahabah (رَضِيَ الله عَنْهُمْ) who committed some major sin, there were those who were punished upon their own confession. There is a very well known incident of a woman who confessed to Rasulullah (صَلىاللهُعَليْهِوَسَلم) to having committed *zina* (adultery).

This is not an easy thing for any person to do. However, on account of their fear of Allah Ta'ala, the Sahabah gave preference to the punishment and even the shame, here, in this world, than to that of the *Aakhirah* (Hereafter).

We, on the other hand, brag and propagate our sins. *Zina* (adultery / fornication), which is the scourge of our society, is no longer even frowned upon… rather, it is promoted and encouraged. The television, the cinema, the cellphone, the internet, newspapers, novels and magazines glorify these types of sins. There is an open invitation to commit any sin you like.

In an intoxicated frenzy of emulating the disbelievers, many Muslims have become blind and indifferent to the reality of the

Hereafter. Many of us have forgotten that there is a Day of accountability, when we will have to present ourselves in the Court of Allah Ta'ala for a reckoning of our deeds and for judgment.

We will all have to face Allah Ta'ala; we will all have to stand before Allah Ta'ala and (if Allah Ta'ala so decrees), we will have to answer for our deeds and actions.

Let us just ponder over the story of this woman who was stoned for having committed adultery. …Which policeman arrested her? Which persons reported her? Which witnesses gave evidence? …Absolutely none.

It was only her repeated confession, despite knowing that the punishment may be severe.

A Confession

She presented herself to Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) and admitted to having committed the sin of zina (adultery). It would follow that the punishment would be immediately effected, but she had conceived. Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) thus told her that she should return after having delivered her baby.

Such a long period of time and the guilt of sin would, we would think, just fade away…but not so for this woman. After having given birth, she again presented herself to Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), in expectation of her punishment.

Rasulullah (صَلىاللهُعَليْهِوَسَلَم) told her that her child had a right over her as his mother, and that on weaning him she should return.

…A longer period and many amongst us would have disregarded and passed over the sin that had been committed – but not so for this woman.

When the child was able to eat solid food, she returned with him, holding some bread in his hand, and presented herself once more to Rasulullah (صَلىاللهُعَليْهِوَسَلَم) for punishment. …This is not an easy thing for any mother to do, after having lovingly cared for her baby.

Since the punishment prescribed by Shariah is *Rajm* (stoning to death) for a married person[28] who commits the grave sin of adultery, this was the punishment meted out to her.

While she was being stoned, a Sahabi (رَضِیَ الله عَنْهُ) mentioned a derogatory statement regarding this woman. On hearing it, Rasulullah (صَلىاللهُعَليْهِوَسَلَم) said: *"Her Taubah was such, that if it were divided amongst the people of Madina, its people would be forgiven."*[29]

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[28] If the person guilty of Zina is ***free, sane, mature*** and ***married***, then the Shar'I punishment of *Rajm* (Stoning to Death) is applied. *Rajm* is only implemented either after confession or after very, very stringent rules of evidence are followed. [To find four eye witnesses, giving explicit description of the act is almost impossible.] Details can be found in books of Jurisprudence.
If the person guilty of Zina is ***free, sane, mature*** and ***<u>un</u>married***, then the Shar'i punishment of 100 lashes is effected. (Refer to Surah An-Noor 24 : 2)

[29] Muslim/ Tirmizi/ Nasaaee, Ahmad

The incident teaches us that the sins of the Sahabah-e-Kiraam (رَضِىَ الله عَنْـهُمْ), and these too, just isolated cases, are in absolutely no way like our sins. **We are persistent. We go on and on. So many even find enjoyment in displeasing Allah Ta'ala. Many a time our *Taubah* and *Istighfaar* are merely lip service because we have no intention of giving up our sins. …This is our very shameful and pitiable condition.**

We do not even stop to think that our sinful and indecent behaviour is in the very presence of the One in whose control our lives lie, recorded by the angels in our book of deeds and recorded by the earth as yet another witness for the Day of Judgment. Adding woe upon woe, our actions are also presented to Rasulullah (صَلىاللهُعَليْهِوَسَلم) - who made every sacrifice to secure for us, our salvation. …Where is our shame?

The heart is crushed seeing the Ummah of the Beloved (صَلىاللهُعَليْهِوَسَلم) taking pleasure in sin, competing in obscenity, and literally rushing towards hellfire in merriment. May Allah forgive, guide and have mercy upon us, for it seems as if our actions are an arrogant challenge against Allah, The One who has ***all*** Power and Might.

Whilst the Sahabah (رَضِىَ الله عَنْـهُمْ) did, at times, commit some sin, these were on rare occasions, and generally accidental; we sin deliberately, wilfully and even brazenly.

Amongst approximately 124 000 companions of Nabi (صَلىاللهُعَليْهِوَسَلم), who were present on the plains of Arafaat,

during the *Hajjatul Widaa* (The Farewell Haj), how many Sahabah (رَضِىَ الله عَنْهُمْ) can be cited as examples of those who indulged in major sins; or persisted in minor sins ?

As I have already mentioned, some accidental sins were committed by a few. Can anyone cite an example of any single Companion of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) being **persistent** in sin? …No, not a single one.

'To err is human' and thus, someone committed a sin, not knowing that it is a sin, or perhaps a person had been tempted by shaytaan or nafs[30] to indulge in some action which is *Haraam* (forbidden), and accidentally fell into the trap; this too, **just once or twice in a lifetime**.

We should reflect over the *sincere* Taubah that followed, as well as the degree of the *Khauf* (fear) and *Khashiyyat* (awe) for Allah Ta'ala, which the Sahabah (رَضِىَ اللهُ عَنْهُم) possessed.

Perfect Examples

In an *ayah* (verse) of the Qur`aan Shareef, Allah Ta'ala states:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ

"O YOU WHO BELIEVE! FEAR ALLAH AS HE SHOULD BE FEARED AND DIE NOT EXCEPT IN A STATE OF ISLAM."

[SURAH AAL-E-IMRAAN 3 : 102]

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[30] *nafs* : the ego

The Sahabah-e-Kiraam (رَضِیَ اللہ عَنْہُمْ) are the perfect examples of those who were complete and accomplished in their faith in Allah Ta'ala and who fulfilled the right of the Fear of Allah Ta'ala. Their *Khauf* (fear), *Khashiyyat* (awe), *Istighfaar* and *Taubah* not only purified them, but elevated their already exceptional stages.

Their absolute faith in Allah is confirmed by Allah Ta'ala, Himself, when He says in Surah *Baqarah* :

وَإِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ

"WHEN IT IS SAID TO THEM : 'BELIEVE AS THE PEOPLE BELIEVE.'..."

[SURAH AL-BAQARAH 2 : 13]

According to the *Mufassireen* (Commentators of the Qur`aan Shareef), the word 'النَّاسُ' (people) refers to the Sahabah-e-Kiraam (رَضِیَ اللہ عَنْہُمْ). Allah Ta'ala has endorsed their Imaan (faith) as a criterion for us : **Our Imaan in Allah Ta'ala should resemble the Imaan of the Sahabah (رَضِیَ اللہ عَنْہُمْ).**

After the Farewell Hajj

In the tenth year of Hijra, approximately 124 000 Sahabah were afforded the most honourable opportunity of accompanying Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) for the Farewell Hajj. The verse of the Qur`aan Shareef :

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ط

"...This day have I perfected your religion for you; completed My favour upon you, and have chosen for you Islam as your religion."

[Surah Maa`idah 5 : 4]

was revealed on the 9th of Zul Hijjah, on the plains of Arafaat.

In just under three months, after return from this Hajj to Madina Shareef, Rasulullah (صلى الله عليه وسلم) passed away. This Pilgrimage heralded the completion and perfection of all the laws for mankind till the Day of Qiyaamah.

In my research, I have not found record of a single Sahabi (رَضِىَ الله عَنْهُ), of more than 124 000 Companions (رَضِىَ الله عَنْهُمْ), having committed the sin of adultery, theft, drinking liquor, or any other major sin after having performed Hajj in the esteemed company of Rasulullah (صلى الله عليه وسلم), and after the demise of Nabi (صلى الله عليه وسلم).

Do we find in the history of any one of those shining stars, the wilful disobedience like is found in us? - No.

We also read that many of these companions left Madina Munawwarah, travelling to far off lands to spread Islam. They, themselves, were not adversely affected by the different un-Islamic environments. In fact, wherever the Companions went,

they changed the people, the language, the culture, the environment. Thousands upon thousands entered into the fold of Islam. …Compare this with our condition : The disparity is like black and white.

The very fact that not one authentic incident can be cited proves clearly their great status. As for their isolated errors or sins, Allah Ta'ala forgave them, and revealed the verse :

رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ

"… Allah is well-pleased with them and they are well-pleased with Him…"

[Surah At-Taubah 9 : 100]

Now, these modernists, orientalists and critics who find fault, raise objections and make the Sahabah-e-Kiraam (*Ridwanullahi Ta'ala alayhim ajmaeen*)[31] targets of criticism are on very, very perilous ground, because they criticize those who were the noble companions of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), and who were selected and favoured by Allah Ta'ala as the companions of His Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said : ***"Allah Ta'ala cast a glance upon the hearts of His slaves and chose Muhammad for prophethood. Then He cast a glance upon the hearts of His slaves and selected Companions for him (i.e. Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)) and made them helpers of His religion…"***[32]

[31] May the Pleasure of Allah Ta'ala be upon them all.
[32] Musnad Ahmad

It has also been narrated from Hazrat Anas (رَضِیَ اللہ عَنْہُ) that Rasulullah (صَلَّی اللہُ عَلَیْہِ وَسَلَّم) said : ***"Allah chose me and chose for me, my companions. Then He made them my helpers and relatives. During the latter times there will emerge a group that will undermine the (lofty) status of my Companions. So, neither dine with them, nor marry their women, nor say prayers with them, nor say the funeral prayers for them. Allah's curse has descended upon them."***[33]

After having accepted Islam and having made sincere Taubah from *Kufr* (Disbelief) and *Shirk* (Polytheism), not one Sahabi (رَضِیَ اللہ عَنْہُ) returned to those sins.

As I repeatedly mention; the **isolated** cases of zina, theft, slander, etc. was to teach the Ummah as to how to implement Shariah, ***as well as to teach sinners like us the true meaning of sincere Taubah and Istighfaar.***

Tonight I wish to relate to you an incident about the sincere *Taubah* (repentance) of a companion of Nabi (صَلَّی اللہُ عَلَیْہِ وَسَلَّم); a story that touches the heart deeply and which brings tears to the eyes[34].

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[33] Tabraani

[34] Hazrat Maulana (RA) had narrated an incident of Hazrat Tha`laba (RA) in his talk that is somewhat different to the incident in the book. However, this incident was preferred because it's source was traceable and found to be authentic – compiler.

A Story to be told

] Ibn Abdur Rahman (رَضِيَ الله عَنْهُ) was a young man of sixteen, from the Ansaar. He would often run errands for Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

One day, whilst taking a walk in Madina Munawwarah, he passed by a house. The door had been left open. Without much thought, and a little curious, he glanced inside the house.

…He did not anticipate what would then transpire.

When he glanced into the home, a breeze lifted and shifted the curtain of an entrance, revealing a woman who was taking a bath.

Hazrat *Th'*alaba (رَضِيَ الله عَنْهُ) immediately lowered his gaze, but his heart and mind were already tormented by guilt.

…He **did not** continue gazing. No. He immediately lowered his gaze. This was not what he expected to see.

Despite his youthfulness, look at his response. There was khauf and fear of Allah Ta'ala, there was shame and modesty.

Searching for opportunities to sin

Today, the situation is the exact opposite. We have the majority searching for some television channel, exploring the internet, or looking through some magazine, where the content is immoral, indecent; where there is nudity, where there are filthy, crude pictures. And this is where the gaze is **fixed**, because the nafs wants some Haraam gratification and satisfaction.

The vast number of letters and e-mails that I receive, reveal these types of sins. It has become the plague and affliction of societies throughout the world.

This is how the soul is soiled, the heart is spoilt and the mind polluted. And then we want wazeefas[35] for peace of mind and contentment of heart, wazeefas for barakah in rizq (sustenance) and wazeefas to solve marital problems.

Whilst many write along the same lines, one person recently wrote, relating how excessive and how extreme his obsession for casting lustful gazes, to the extent where there was **desperation** to cast lustful gazes. It had become an uncontrollable addiction which resulted in him behaving very, very disgracefully.

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[35] *Wazeefas :* Incantations and prayers

Despite the temporary (Haraam) enjoyment, the heart was inevitably weighed down with restlessness, anxiety and fear. Then there were problems when it came to Taharah (cleanliness) and health, problems when it came to wife and children, and hovering above him, the threat of losing his respect and honour amongst the people. This one sin of his had become a magnet which was attracting and pulling more and more problems and complications into his life.

At least he acknowledged and was seeking to be cured…

However, we should think: **The One who gives sight, can easily snatch that sight away. If the bounty is not appreciated, the Giver takes back what is His.**

This is what is termed as Khiyaanah - treachery and abuse of trust. Allah Ta'ala knows what the heart conceals, and what the eyes see. **The One who gave us sight is not blind to where our gazes roam.**

يَعْلَمُ خَآئِنَةَ الْأَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ ۝

"ALLAH KNOWS THE TREACHERY OF THE EYES AND THAT WHICH THE HEARTS CONCEAL."

[SURAH GHAFIR 40 : 19]

Lowering the Gaze

Allah Ta'ala addresses the believing men and women

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ط ذٰلِكَ أَزْكٰى لَهُمْ ط
إِنَّ اللّٰهَ خَبِيْرٌ بِمَا يَصْنَعُوْنَ ○

"TELL THE BELIEVING MEN TO LOWER THEIR GAZE
(FROM LOOKING AT THAT WHICH IS HARAAM) **AND TO BE MODEST**
(I.E. TO PROTECT THEMSELVES FROM PROHIBITED DEEDS LIKE
ADULTERY AND FORNICATION).**THAT IS PURER FOR THEM.**
VERILY ALLAH IS AWARE OF WHAT THEY DO."

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ

"AND TELL THE BELIEVING WOMEN TO LOWER THEIR GAZE
(FROM LOOKING AT THAT WHICH IS FORBIDDEN)
AND TO BE MODEST (I.E. TO PROTECT THEMSELVES FROM PROHIBITED
DEEDS LIKE ADULTERY, FORNICATION, ETC.) **…"**

[SURAH NUR 24 : 29/ 30]

Imam Ghazali (رَحْمَةُ اللهِ عَلَيْهِ) had given a remarkable commentary in regards to this Divine Command of lowering the gaze, explaining that the words " ذٰلِكَ أَزْكٰى لَهُمْ ط' (*…that is purer for them…*) alludes to purification, since the word *zakaat* means purification.

In addition, lowering the gaze may also be the cause of increasing and multiplying one's good deeds, because *zakaat* similarly means an increase.

Accordingly, restraining the gaze from Haraam becomes the means whereby the heart is purified and whereby the Muslim increases in righteous actions. سُبْحَانَ الله

In a Hadeeth mentioned in Mishkaat Shareef, Rasulullah (صلى الله عليه وسلم) said : ***"When anyone's eyes fall on a pretty girl and he immediately casts his gaze away from her, Allah grants him the Divine Guidance towards such worship, the ecstasy of which he feels in himself."***

In a Hadeeth-e-Qudsi, Allah Ta'ala says : ***"Verily evil glancing is an arrow from the poisonous arrows of shaytaan. Whosoever fears Me (Allah) and refrains from it will receive from Me such Imaan, the sweetness of which he will taste (feel) in his heart."***[36]

Contemplating these wonderful rewards truly offers a boost to one's courage, as well as great incentive to restrain oneself from evil gazes.

[36] Kanzul-Ummaal

Pornography

Whilst evil gazes are just that – **evil –** its "sequel", its "follow-up", is generally pornography. Many more write that they are hooked to porn films and porn magazines. They fall for the bait which shaytaan tempts them with.

When a fisherman catches a fine fish, he reels it in. He does not throw it back into the sea. Once it is hooked, once it is caught, it is pulled out – why? Because fish out of water, when scaled and washed, when 'masaalaad [37]' and fried, taste nice.

The Believer makes a fine catch for shaytaan.
Do we want to become that meal for
shaytaan?

Because that is exactly what happens to the heart of the Believer who dashes for the bait of sins : His Imaan is 'scaled', his good deeds are 'washed away', his heart and soul are marinated in darkness and finally fried in the fire of restlessness – to the delight of shaytaan. Allah Ta'ala forbid that that soul has to also contend with the fire of Hell…

On the one hand, in this story, we see a young Sahabi, whose gaze falls onto a woman and he **immediately turns <u>his gaze</u>**

[37] *"Masaalaad":* spiced and marinated

gaze and derive Haraam pleasure from nudity and pornography.

A few years ago, a person forwarded some statistics to me, which was taken from some periodical. Strangely, amongst various facts and figures in that list, was the statistic, that 9 million men in Britain alone, downloaded pornography, and over 1 million women in Britain did the same. And the increase was 30 % since the previous survey. اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْن

This was in respect to one **small little** country in the world. Apply it to the ***entire*** world – and we see a very, very sick society of men and women. And many Muslims do not lag behind when it comes to being part of that number, part of the statistic.

Insanity

This is one of the root causes of insanity.

Those who have the habit of viewing pornography generally do so at night. They spend the day working, and the night watching filth. They are overcome with restlessness and are deprived of sleep. And sleep deprivation is a one way ticket to temporary psychosis – to mental instability. Long term, the brain is badly damaged, and the person loses his sanity. He ends up in an asylum or shoots himself.

Pending punishment

One brother contacted me saying that he had had a porn addiction. He knew it is Haraam but said he just could not give up the sin. He would secretly watch pornography, late at night, after the family went to sleep.

And then, one night, whilst watching porn, there was a tremor. The building began to shake and everyone got up, running down the stairs in their pyjamas, running helter skelter, fearing the worse, expecting that that was their end, and he said that my dua hit his heart: **O Allah! Do not let the Angel of death find us in any sin, in gambling, drinking, pornography.**

He immediately made sincere Taubah. But it took a real life shake up to get him to give up the sin. He was fortunate that he was granted the opportunity of repenting, otherwise what would have been the condition, returning to Allah Ta'ala in a state of sin?

Regret

Nevertheless, with an extreme feeling of shame, regret and "hypocrisy", the young Hazrat *Th'*alaba (رَضِيَ عنه) began to chastise himself: '*How could I be of the companions of Rasulullah* (صلى الله عليه وسلم)*, one who is close to Rasulullah* (صلى الله عليه وسلم)*, one who is in his service, one who runs his*

errands and I then do something so shameful and sinful, as to disregard someone's privacy?'

...Ahh! ...What about us? What about us who are Ummaties?

Our actions are presented to Rasulullah (صلى الله عليه وسلم) every week. Why do we not think on the same line?

Why do we not think: *How can I be an Ummati*[38] *of the Beloved Rasul* (صلى الله عليه وسلم)*, being in the service of the Deen, sometimes teaching and propagating Deen, sometimes following the Shaykh here and there, sometimes in the work of Tabligh*[39]*, sometimes sitting in the Khanqah*[40] *- yet engaging in sin? How can I deliberately and intentionally move in the direction of disobedience? How can I deliberately displease my Allah? ...Where is my conscience? Where is my Taqwa? ...Do I just throw it out of the window when I see some pretty, attractive face, some handsome face, or some money easily obtained in a Haraam way?*

The Difference

Dear Brothers and Sisters : Once again, take note of the difference between the Sahaba-e-Kiraam (رَضِیَ الله عَنْهُمْ) and us. There is no similarity, no resemblance.

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[38] *Ummati* : Follower
[39] *Tabligh* : Propagation of Islam
[40] *Khanqah* : facility exclusive for spiritual nurturing

Our thinking pattern is clear indifference, laxity and negligence. We don't really care. …And this is our downfall. This is our failure. This is what has led to our downfall and failure on a global level.

Returning to the story: Fear overwhelmed Hazrat *Th'*alaba (رَضِيَ اللهُ عَنْهُ). The accountability of the Hereafter haunted him. He feared Allah Ta'ala would disclose to Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) what had transpired and his 'hypocrisy' would become known.

Overcome by guilt, he felt ashamed to present himself before Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم). Distressed and unsettled, he could not find the courage to show his face to Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم). So he ran away.

This was just one occasion where he erred. Yet, this 'slip' had such a profound effect on the heart and mind of Hazrat *Th*alaba (رَضِيَ اللهُ عَنْهُ) that in a condition of deep and overwhelming shame, remorse and guilt, he left beloved Madina Shareef.

سُبْحَانَ الله. Reflect over the tremendous shame. Then consider the present day Muslim. How so many of us brag, advertise and highlight visits to Haraam venues – cinemas, premiers, clubs, raves – with photographs taken and published in magazines and newspapers.

The Faithful and Dutiful

A true Muslim is ill at ease and uncomfortable with the thought of sinning. A sincere Muslim is shy to consider disobedience in the presence of Allah Ta'ala. A faithful Muslim is happy only on his obedience to Allah Ta'ala and distraught when he slips into any action displeasing to his Beloved Allah.

(رضی الله عَنْهُ) It has be asked Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم): *'What is Imaan?'*

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) replied : ***'When your good deeds give you happiness and when your evil deeds cause you grief.'***[41]

The question arises : **Where is our Imaan when we are happy with disobedience to Allah Ta'ala?**

The Concern of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)

Days passed and observing Hazrat *Th'*alaba's (رَضِیَ الله عنہ) absence, Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) kept asking the other Sahabah if they had seen Hazrat *Th'*alaba (رَضِیَ الله عَنْهُ). ...No one had seen him. No one knew his whereabouts.

[41] Musnad Ahmad

Concerned and worried, Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) sent a few of his companions to search for Hazrat *Th'*alaba (رَضِىَ الله عَنْهُ). Amongst them were Hazrat 'Umar ibn Khattaab (رَضِىَ الله عَنْهُ) and Hazrat Salmaan Farsi (رَضِىَ الله عَنْهُ).

Both went in search of Hazrat *Th'*alaba (رَضِىَ الله عَنْهُ), looking everywhere in Madina Munawwarah and moving to the outskirts of Madina, until they reached some mountains between Makkah Mukarramah and Madina Munawwarah.

Here, they found some nomads herding their sheep. They asked the nomads if they had seen Hazrat *Th'*alaba (رَضِىَ الله عَنْهُ), describing his characteristics.

The Bedouins responded that there was a young man who had been in the vicinity for 40 days, spending his time, weeping and weeping. He would come down from the mountains just once a day, drink the milk they offered him, then return to the mountains, distraught and grieved. They always found him crying, and repeatedly asking Allah Ta'ala for His Forgiveness, with words of repentance.

…Beyond doubt, these were people who had genuine Imaan; whose hearts possessed the reality of *Khauf* (fear) and *Khashiyat* (awe) of Allah Ta'ala. They were not *Munafiqeen* (hypocrites) like so many of us.

When they said that they believed in Allah Ta'ala, then they truly believed in Allah – with heart, mind and soul. They believed in Allah Ta'ala as He is, with all His *Sifaat* (Qualities).

اٰمَنْتُ بِاللّٰہِ کَمَا ھُوَ بِأَسْمَآئِہٖ وَ صِفَاتِہٖ وَ قَبِلْتُ جَمِیْعَ أَحْکَامِہٖ

I BELIEVE IN ALLAH AS HE IS WITH ALL HIS NAMES AND QUALITIES AND I HAVE ACCEPTED ALL HIS ORDERS.

The slightest disobedience to Allah Ta'ala was weightier than a mountain placed upon their shoulders.

Return to Madina Munawwarah

The Companions thus waited until Hazrat *Th'*alaba (رَضِیَ اللہ عَنْہُ) came down from the mountain. Observing him, they found he had lost much weight. His face revealed deep sorrow and as he drank the milk, his tears mixed with it, due to his constant weeping.

They approached him and insisted that they wanted to take him back to Rasulullah (صَلَّی اللہُ عَلَیْہِ وَسَلَّم), who was concerned over his long absence.

Hazrat *Th'*alaba (رَضِیَ اللہ عَنْہُ) refused and asked them if Allah Ta'ala had revealed any verses stating that he was a *munafiq* (hypocrite).

They responded that they had no knowledge of any such verses being revealed. Hazrat *Th’*alaba (رَضِیَ اللہ عَنْہُ) thus relented and gave into the plea of the two Companions, and was taken back to Madina Munawwarah.

On their arrival, Rasulullah (صلی اللہ علیہ وسلم) went to see him.

Still anxious and fearful over what had happened, Hazrat *Th’*alaba (رَضِیَ اللہ عَنْہُ) asked Nabi (صلی اللہ علیہ وسلم) if Allah Ta’ala had included him in the category of the hypocrites or revealed that he was one of them.

... ی
(اللہ رضہ
)! Theirs was a constant fear and worry that they not fall into the category of the Munafiqeen. We are comfortable with our lies, arguments, betrayal of trust, swearing, being two-faced, and all those qualities which Rasulululllah (صلی اللہ علیہ وسلم) mentioned as traits of the Munafiqeen.

Nifaaq

Hasan Basri (رَحْمَۃُ اللہِ عَلَیْہِ) used to say in respect to Nifaaq (hypocrisy): **“No one fears it but a Believer and no one feels safe from it but a hypocrite."**

Hazrat Abu Hurairah (رَضِیَ الله عَنْهُ) reported that Rasulullullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: "Three are the signs of a hypocrite:

- **When he speaks, he lies;**
- **When he makes a promise, he breaks it;**
- **and when he is trusted, he betrays his trust.''**[42]

Another narration has the added words: **"Even if he observes Saum (fasts), performs Salaah (prayer) and claims to be a Muslim.''**

In another Hadeeth, Rasulullullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: *"Four are the qualities which, when found in a person, make him a complete hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are:* ***When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he becomes vulgar.''***[43]

Hence, a person may have 25%, 50 %, 75% or even 100% hypocrisy within him.

Let us introspect and let us be honest to ourselves : What are we? Can we be comfortable with these weaknesses? Where are our actions going to take us?

[42] Bukhari and Muslim
[43] Bukhari and Muslim

Continuing with the narration: Rasulullah (صَلىٰاللہُعَلیہِوَسَلَم) assured Hazrat *Th'*alaba (رَضِیَ اللہ عَنْہُ) that there were no such verses revealed.

With great compassion and mercy and observing the tiredness, frailty and weakness of Hazrat *Th'*alaba (رَضِیَ اللہ عَنْہُ), Rasulullah (صَلىٰاللہُعَلیہِوَسَلَم) had him lie down. He then placed Hazrat *Th'*alaba (رَضِیَ اللہ عَنْہُ)'s head on his lap.

Hazrat *Th'*alaba (رَضِیَ اللہ عَنْہُ) said : *"O Rasulullah, remove the head of a sinner away from you."*

In response, Rasulullah (صَلىٰاللہُعَلیہِوَسَلَم) comforted him until Hazrat *Th'*alaba (رَضِیَ اللہ عَنْہُ) said : *"I feel as though ants are walking between my flesh and bones."*

Nabi (صَلىٰاللہُعَلیہِوَسَلَم) gently explained that it was death and that his time had come.

Hazrat *Th'*alaba (رَضِیَ اللہ عَنْہُ) thus proclaimed :

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"There is none worthy of worship except Allah and Muhammad is the Messenger of Allah." ... and his soul departed from his emaciated body. ... **اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْن**

سُبْحَانَ الله! What a great privilege and tremendous honour, returning to Allah Ta'ala whilst in the compassionate care of the Beloved of Allah Ta'ala (صَلى الله عَليْه وَسَلم).

Nabi (صَلى الله عَليْه وَسَلم) gave ghusl (washed) to Hazrat *Th'*alaba (رَضِیَ الله عَنْهُ) and carried him to his grave.

On their way to bury Hazrat *Th'*alaba (رَضِیَ الله عَنْهُ), Rasulullah (صَلى الله عَليْه وَسَلم) walked on his toes, as though he was in a big crowd.

When Hazrat 'Umar (رَضِیَ الله عَنْهُ) asked the reason for doing so, Rasulullah (صَلى الله عَليْه وَسَلم) explained that there was such a large gathering of angels, that he did not have place to put his feet fully on the ground.[44]

...That was the '*Sin'.*

...That was the *Taubah*.

...That was the *Forgiveness* in this world.

...That was the *Honour* after death.

Would that we take lesson. Would that we understand that the noble Sahabah (رَضِیَ الله عَنْهُمْ) (Companions) of Rasulullah (صَلى الله عَليْه وَسَلم) were not like us.

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[44] *Source* : Abu Nu`aim in his Hilyah

When we read of an isolated incident of a Sahabi (رَضِیَ الله عَنْهُ) having committed theft and his hand cut off, or a Sahabi having committed *zina* and then stoned to death, then as has been said – all of this transpired to teach us our Shariah and how to implement it in our society.

There are those who are so misguided and far astray that they label the majority of the Sahabah (رَضِیَ الله عَنْهُمْ) as *Murtads* (apostates) or brand them as wilful sinners (نَعُوْذُ بِاللّٰه). How can this ever be, when these were a people whom Allah Ta'ala has granted His everlasting pleasure?

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

"... ALLAH IS WELL-PLEASED WITH THEM AND THEY ARE WELL-PLEASED WITH HIM..."

[SURAH AT-TAUBAH 9 : 100]

Whilst there were incidents where the Sahabah-e-Kiraam (رَضِیَ الله عَنْهُمْ) erred, their Taubah was exceptional and unique in its sincerity.

Our Sins

Now let us consider our lives and ourselves : *How many times have our eyes seen what should not be seen? How much of Taubah did we make for that? How many times have our hands touched what should not be touched? How much of Taubah did we make? How many times have our feet walked to those*

places and venues that are Haraam[45] for us to go to? How many tears did we shed over those sins?

How many have gone to extremes, indulging in adultery and fornication? How much of Istighfaar and Taubah was made thereafter?

Can we still categorize the Sahabah (رَضِيَ الله عَنْهُمْ) with the likes of our sinful selves ?

Just once in his life, a Sahabi of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) falters, and the thought of his error torments him so much, that he leaves for the mountains. Immersed in his grief, he weeps and laments and implores of Allah Ta'ala to forgive him.

The Essence of Sincere Taubah

The *purpose* of this talk, like that of the others, is that we learn **SINCERE TAUBAH**. And the essence of sincere Taubah is that there is absolutely no intention of returning to our sins after the performance of Salaah, or after Hajj and 'Umrah[46], or after I`tikaaf[47], or after Ramadaan, or after rendering some service to Deen. In other words, Taubah is ***'the point of no return',*** with the firm determination that : ***"Come what may, I am not returning to my sin."***

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[45] *Haraam* : Prohibited according to the Shariah
[46] *'Umrah* : The Lesser Pilgrimage to the Holy land of Makkah Mukarramah.
[47] *I`tikaaf* : Devotional Seclusion for a fixed period.

Of course, accidental sins in the life of a Muslim is understandable …otherwise why would Allah Ta'ala have enjoined *Taubah* upon us?

However, to continue, with persistence, and to regard our sins as insignificant and to treat it in the light-hearted manner we do; even to the extent of publicizing and advertising our sins; is a clear indication of the ***extreme*** weakness of our Imaan.

Upon commission of a minor sin, the Sahabah-e-Kiraam (رَضِیَ الله عَنْهُمْ) could have, just once, made Istighfaar and said in all sincerity : *"O Allah, forgive my sin.",* for the acceptance of their Taubah.

Notwithstanding this, due to the Sahabah-e-Kiraam (رَضِیَ الله عَنْهُمْ) being true in their love for Allah Ta'ala, their hearts were shattered on having disobeyed and displeased their Beloved Master. In the wake of their sin, there flowed a river of tears, which was in reality the expression of their hearts, torn asunder with regret and shame.

We can draw no parallels between the Sahabah (رَضِیَ الله عَنْهُمْ) and ourselves because most of us indulge in sins habitually and perpetually, throughout the days and nights of our lives … as if the purpose of our lives is to earn the displeasure of Allah Ta'ala (نَعُوْذُ بِاللّٰه).

So this was an incident that deeply touched my heart and I thought that I would share it with you, and it may touch your hearts too – اِنْشَاءَ الله [48]. Thereafter, who knows how many will then make sincere Taubah from ***all*** sins.

Yielding of Results

Alhamdulillah, Thumma[49] *Alhamdulillah,* with the *Fadhl* (Grace) and *Ihsaan* (Favour) of Allah Ta'ala, so many are 'quitting' their addictions to sins, and they claim that it is hard to believe that they are able to do so.

After the talk on the 27th night of Ramadaan, a young girl wrote anonymously, informing me that she is a 14 year old who had an entire album filled with photographs and pictures of film actors and actresses. … She was an addict of the cinema and television. She wrote : *"After your talk on the 27th night, I burnt the album and I gave up my addiction to movies and other sins."*

Many have indicated that they have given up womanizing, adultery, gambling, porn movies and literature, drugs, etc. May Allah Ta'ala accept these changes. Sincere repentance and the giving up of sins have brought so much of peace and happiness in their lives.

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48 *Insha-Allah* : Allah Willing

49 *Thumma* : Once again.

In fact, some couples, whose marriages were *'on the rocks'* and about to end, affirmed that sincere Taubah from sins brought about dramatic and unbelievable changes; so much so that their marriages were 'salvaged'.

Many others have also contacted me, telephonically or by writing to me, and it is pleasing to note the understanding derived and the effort made to change…**اَلْحَمْدُ لِلّٰه**

May Allah Ta'ala protect me from pride, vanity and boasting. This is only being mentioned to motivate and encourage. …No one should become despondent or lose hope; no matter how far one may have strayed from obedience of Allah Ta'ala.

Hazrat Ya`qub (عَلَيْهِ السَّلام) had presented beautiful words of reassurance to his sons; words which offer so much by way of hope, encouragement and support to us as well.

وَ لَا تَايْئَسُوْا مِنْ رَّوْحِ اللّٰهِ ؕ إِنَّهٗ لَا يَايْئَسُ مِنْ رَّوْحِ اللّٰهِ
إِلَّا الْقَوْمُ الْكٰفِرُونَ ۝

"… AND NEVER GIVE UP HOPE OF ALLAH'S SOOTHING MERCY : TRULY NO ONE DESPAIRS OF ALLAH'S SOOTHING MERCY, EXCEPT THOSE WHO HAVE NO FAITH. "

[SURAH YUSUF 12 : 87]

A true Believer in Allah Ta'ala will never despair of the Mercy of Allah Ta'ala.

Then again, it must not be such, as so many of us are wont to do – superficially perform Salaah, engage ourselves in some Zikr and *Tilawah* (recitation) of the Qur`aan Shareef, or some other form of Ibaadah (worship), or render a little service to Deen and thereafter we consider ourselves having reached Jannah (paradise)!

Until we do not direct all our energies and until we do not exert ourselves, even if it is to the extremes, in giving up our sins, we will not develop the Noor[50] of Taqwa[51] in our hearts. And if we are engaged in Ibaadah[52], and continue indulging in sins, then we will not be able to retain that Noor which accompanies Zikr[53], Salaah, Tilawah, Hajj and 'Umrah, Fasting, etc. We will remain at square one.

Moreover, our companionship will not benefit anyone because our hearts are always depleted of Noor and as a result, we are unable to pass on anything therefrom.

Effort and Courage

Of course, there will be a pain, which will pierce the heart and wound the heart on giving up sins. **…Sins, which outwardly appear to be the 'drink' that sustains our lives; is in reality, the parasite devouring our Imaan.**

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50 *Noor* : Spiritual effulgence
51 *Taqwa* : Piety
52 *Ibaadah* : Worship
53 *Zikr* : Remembrance (of Allah Ta'ala)

The person indulging in adultery or fornication, wiling away and wasting precious time in watching the filth on the television screen, cinema or the pornographic websites on the Internet, reading filthy magazines and novels when no one is around, thinking : *'No one is watching.'* will find some difficulty in restraining himself or herself and abstaining from sin. Effort, courage and perseverance are required.

...There are millions who do not care whether anyone is watching or not. They indulge in their fantasies and their sins, displeasing Allah... The same Allah who is **'**اَلْقَادِرُ**'** (The All-Powerful) : He can cause the very earth that we commit sins upon, to digest us in split seconds; or if He so wishes, He can cause the very limbs that we use to engage in sins to develop paralysis; or He could snatch away the faculties of sight, hearing and speech, which He has given to us. ...وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيزٍ[54]

Considering the Might and Power of Allah Ta'ala, we will definitely make more of an effort and develop such courage that will not only subdue our nafs, but which will even be instrumental in instilling such fear in shaytaan that he too will keep his distance.

ALL THINGS FEAR THAT PERSON WHO FEARS ALLAH.

[54] *'And that is not difficult for Him.'* : [Surah Ibraheem 14 : Verse 20]

In fact, such was Hazrat ‘Umar’s (رَضِيَ اللهُ عَنْهُ) fear of Allah Ta’ala that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) told him : *“O Ibn Khattaab, by the Divine Being in whose hand is my life, if shaytaan sees you walking on any road, he will leave that road and walk on another road.”*[55]

Rewards

Allah Ta’ala appreciates the sincere endeavours made by His servants to please Him, and thus rewards such servants tremendously.

إِنَّهُۥ غَفُورٌ شَكُورٌ

“Verily, He is Oft-Forgiving, Very Appreciative (i.e. of good deeds and to recompense).”

[Surah Faaṯir 35 : 30]

Allah Ta’ala’s rewards encompass various bounties - happiness, peace, contentment and an ocean of Noor within the heart.

Consider the rewards that followed in the wake of the Taubah made by Hazrat Thalaba (رَضِيَ اللهُ عَنْهُ) : A sin committed accidentally, Taubah made most sincerely, and the end result was that Allah Ta’ala sent down a multitude of angels, so much so that Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said that he did not have place to put his feet fully on the ground. **سُبْحَانَ الله**[56].

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[55] Bukhari / Muslim

[56] سُبْحَانَ الله *SubhanAllah* : ‘Glory be to Allah’

Is this not an enviable reward ? Is not Hazrat *Th*alaba (رَضِیَ اللہ عَنْہُ) a most fortunate person?

May Allah Ta'ala, after this blessed month of Ramadaan[57], grant us the Taufeeq[58] not to return to the sins that we gave up in Ramadaan. If by chance, we were of those unfortunate ones who continued indulging in sins, even in Ramadaan, then it is still not too late.

The same Beautiful, Kind, Forgiving, Overlooking, Merciful, Compassionate Allah is still Living and His doors of Taubah are still wide open; and Allah Ta'ala *wants* to bless us. He *wants* to grant to us of His Bounties.

He has therefore informed us in the Qur`aan Shareef :

قُلْ يٰعِبَادِىَ الَّذِيْنَ أَسْرَفُوْا عَلٰٓى أَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ط

إِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيعًا ط إِنَّهٗ هُوَ الْغَفُورُ الرَّحِيْمُ ۝

"SAY : 'O MY SLAVES WHO HAVE TRANSGRESSED AGAINST THEMSELVES (BY COMMITTING EVIL DEEDS AND SINS**)! DO NOT DESPAIR OF THE MERCY OF ALLAH, VERILY ALLAH FORGIVES ALL SINS. TRULY HE IS OFT-FORGIVING, MOST MERCIFUL."**

[SURAH ZUMAR 39 : 53]

[57] *Ramadaan*: The month of Fasting for Muslims. The 9th month of the Islamic Calendar.
[58] *Taufeeq* : Divine Assistance to do good deeds.

When this ayah of the Qur`aan Shareef was revealed to Rasulullah (صلى الله عليه وسلم), he said : *"I do not love owning anything in the world more than this ayah."*[59]

And Allah Ta'ala also says :

"My servants, you sin by night and by day,
yet I forgive all sins; so ask Me for Forgiveness
and I shall forgive you."[60]

If only we would recognize Allah!

All Allah Ta'ala wants from us is a little ***'turning towards Him';*** to sincerely repent over all our sins, to pledge not to return to them, and to submit ourselves totally to Him.

وَتُوْبُوْآ إِلَى اللّٰهِ جَمِيْعًا أَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ

"... AND O YOU BELIEVERS ! TURN YOU ALL TOGETHER TOWARDS ALLAH THAT YOU MAY ATTAIN BLISS."

[SURAH AN-NOOR 24 : 31]

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[59] Musnad Ahmad
[60] Sahih Muslim

Du`aa

O Allah, forgive us and the entire Ummah of Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم).

Give us the courage to restrain ourselves from indulging in any form of disobedience to You in future.

O Allah, bless us all with the best of this world and the best of the Hereafter.

O Allah, protect the entire Ummah from the Fitnahs[61] *of Dunya*[62] *and Aakhirah*[63].

O Allah, grant us the taufeeq of sincere obedience to You and Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم).

O Allah, fill our hearts with Your Love and the Love of Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم). Bless us with such a bond with You that nafs and shaytaan cannot distance us from You.

O Allah, grant us the ability to fulfil the rights of our parents, family members, teachers, neighbours and all of creation.

O Allah, forgive all those who have passed away.

O Allah, we ask of You for all the goodness which was asked for by Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم), and we seek Your protection from all the evil which Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) sought protection from; Only You are capable of helping us. (Aameen)

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61 *Fitnahs* : Trials (It also implies corruption, mischief, etc.)
62 *Dunya* : the material world.
63 *Aakhirah* : the Hereafter

APPENDAGE:

SINCERE REPENTANCE

BY HAZRAT MAULANA YUNUS PATEL SAHEB (RA)

وَمَنْ يَّعْمَلْ سُوْٓءًا أَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا۝

"IF ANYONE DOES EVIL OR WRONGS HIS OWN SOUL, BUT AFTERWARDS SEEKS ALLAH'S FORGIVENESS, HE WILL FIND ALLAH, OFT-FORGIVING, MOST MERCIFUL."

[SURAH AN-NISAA 4 : 110]

In the Tafseer (commentary) of this ayah (verse), the Mufassireen (Commentators of the Qur`aan Shareef) have explained that Allah Ta'ala makes known to us, the recourse of sins : **Taubah** (repentance).

Whatever the sins committed – be they major or minor, violations of the Rights of Allah Ta'ala (Huququllah) or the rights of human beings (Huququl Ibaad), sincere Taubah (repentance) will secure for one, Divine forgiveness.

However, we need to understand that Taubah is not merely a verbal announcement and confession of: *Astaghfirullah* (I seek Allah's forgiveness). The validity and acceptance of Taubah is dependent on certain accompanying conditions.

The 'Ulama have stated the following 3 necessary segments which complete one's Taubah :

1.) Being ashamed and grieved over one's sins.
2.) Leaving off the sin, **immediately**.
3.) Having no intention to commit the sin again.

If, perchance, one finds oneself entangled in sin thereafter, Taubah should be made once more and forgiveness should be sought. **…Allah Ta'ala forgives all sins.**

However, even though Allah Ta'ala is Most Merciful, Forgiving, Kind and Compassionate, we should not lose sight of and forget His punishment for those who are persistent in sin. Often, many continue in their indulgence in sins, presenting the argument that Allah Ta'ala is *Ghafurur - Raheem (Most Forgiving, Most Merciful).*

One of the deceptions of shaytaan is that he persuades and encourages a person to sins with this very excuse that Allah Ta'ala is Ghafurur-Raheem. This leads to indifference to the laws of Shariah and even deliberate disobedience.

Therefore, Allah Ta'ala warns us in the Qur`aan Shareef against such an attitude, saying :

وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ

"… LET NOT THE DECEIVER (I.E. SHAYTAAN) **BEGUILE YOU IN REGARD TO ALLAH."**

[SURAH LUQMAAN 31 : 33]

… Do not be fooled and misled by shaytaan to commit sins because Allah Ta'ala is *Most Forgiving* and *Most Merciful*.

Allah Ta'ala mentions in Surah *Ta-Ha* :

وَإِنِّىْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى

"AND VERILY, I AM INDEED FORGIVING TO HIM WHO REPENTS, BELIEVES (IN MY ONENESS, AND ASSOCIATES NONE IN WORSHIP WITH ME) **AND DOES RIGHTEOUS (GOOD) DEEDS, AND THEN REMAINS CONSTANT IN DOING THEM** (TILL DEATH)**."**

[SURAH TA-HA 20 : 82]

Allah Ta'ala is informing us that His Forgiveness extends to those who make **sincere** *Taubah* and *Istighfaar,* believe in Allah Ta'ala, do *Amal-e-Sawleh* (righteous deeds and actions) and remain steadfast thereon.

Allah Ta'ala is *Ghafurur-Raheem* for those who are afraid of displeasing Him. However, being human, they accidentally sin.

We should keep in mind, that even though Allah Ta'ala is *Ghafurur-Raheem*, He is also *Muntaqim* – One who takes Retribution. Out of His kindness, Allah Ta'ala gives to us numerous opportunities to make amends and return to His Obedience. If we still persist and insist on sin, and we are bent on disobedience, then His Punishment is something that cannot be escaped.

Allah Ta'ala states in the Qur`aan Shareef :

وَإِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ج وَإِنَّ رَبَّكَ لَشَدِيْدُ الْعِقَابِ

'... BUT VERILY YOUR LORD IS FULL OF FORGIVENESS FOR MANKIND FOR THEIR WRONG-DOING. AND VERILY YOUR LORD IS (ALSO) **STRICT IN PUNISHMENT.'**

[SURAH RA'D 13 : 6]

...Taubah and *Istighfaar* are like the ointment used for burns, which we keep in our homes. Even though we have a remedy for burns, we will not deliberately burn ourselves.

Furthermore, forgiveness for those sins in respect to people, will have to be secured from those whose rights have been violated and who were wronged.

Immediate Wilayat[64]

HAZRAT MAULANA YUNUS PATEL SAHEB (RAHMATULLAHI ALAYH)

"...VERILY ALLAH LOVES THOSE WHO REPENT..."

[SURAH BAQARAH 2 : 222]

A young person, after listening to a talk, experienced a revolution in his heart. He asked me : *"With my past, with the sins in my life, how is it possible for me to become a Wali[65] ?"*

I said : *"It is extremely simple. It takes just one minute to become a Wali. Raise your hands and with deep regret and remorse in your heart, shed a few tears and pray to Allah : 'O Allah, I have wasted my life, but I want to become Your Wali; I want to become Your friend. So forgive all the sins which I have committed since maturity, and grant me the Taufeeq to do that which pleases You in my future life.'*

You have immediately become a Wali. Now make an effort towards fulfilling those rights which had been violated. ***The effort made indicates to the sincerity of your Taubah."***

If Salaah and Fasts were missed then *Qaza* must necessarily be made. If *Zakaah, Qurbaani* and *Sadaqatul Fitr* were not fulfilled then such monies must necessarily be paid. The same applies to monies that are owing to people. Pay back to

[64] *Wilayat* : Friendship with Allah Ta'ala
[65] *Wali* : Friend of Allah Ta'ala

whomsoever, what is due, or ask them to forgive. If not, then that Taubah will not be complete. And if harm and injury was caused to another, then his forgiveness should be sought.

If there are a number of outstanding Salaah or fasts due, then it is obvious that a person cannot read all the Qazas[66] in one day, or keep all his missed fasts in one day. This will take due time. **However, the intention of the person, to fulfil all dues of Allah Ta'ala and creation, and the effort made in that direction makes the person a friend and beloved of Allah Ta'ala.**

If the person does not make any effort in that direction after Taubah, then this is a clear sign that he was not sincere in his Taubah.

Also, in respect to his future life, every effort should be made not to return to sins.

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[66] *Qaza* : Religious duty performed after the expiry of its time.

A WARNING FROM THE AHAADEETH

Rasulullah (صلى الله عليه وسلم) said :

"Whoever taunts a brother (Muslim) with a sin (which the Muslim had committed), will not die until he (the taunter) commits the same sin."

(Tirmizi Shareef)

This Hadeeth warns us of a very grave and serious consequence of looking down upon and mocking those who have repented of their sins. This is one reason (amongst others) why so many find themselves involved in major sins.

...When a person derides, scoffs and scorns at another person for his past sins, adopting an attitude of mock holiness, then such a person is paving his way to the ditches of sins, and ends up falling into the very same sins.

These words of Rasulullah (صلى الله عليه وسلم) should not be taken lightly. ...If a person mocks at or deliberately reminds another of his past sins – which the person had sincerely repented of, thus causing him or her grief and hurt, then as is mentioned in the Hadeeth, such a person should expect to find himself or herself in the same gutter of evil. (May Allah Ta'ala protect us all.)

How grave the situation would be if we mocked, jeered at, or disgraced a person who had sincerely repented of zina, or ribaa[67], or gambling, or drugs and alcohol ? Would we like the disgrace and stigma of that same sin in our lives ?

No, we would not. …We should therefore carefully reflect over this reality and curb any evil, foul tendency of the nafs to disgrace another person over sins already given up… If not, we will inevitably disgrace ourselves.

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) also said : *"Whoever conceals the wrong-doings of a brother Muslim, Allah will conceal his wrong-doings on the Day of Judgment, and whoever will publicize the wrong-doings of a brother Muslim, Allah will disclose his wrong-doings to the people, so much so that he will be disgraced sitting in his own house."*[68]

Allah Ta'ala has mentioned in the Qur'aan Shareef regarding those who make Taubah :

إِنَّ اللّٰهَ يُحِبُّ التَّوّٰبِينَ

"…VERILY ALLAH LOVES THOSE WHO REPENT…"

[SURAH BAQARAH 2 : 222]

When Allah Ta'ala, Himself, is stating that the one who has made sincere Taubah has become beloved to Him, then who are we to

[67] *Ribaa* : usury
[68] Ibn Majah

criticize and condemn? His sin has been Divinely forgiven, and he has become a beloved of Allah Ta'ala.

Of course, if a person is indulging in sins – whether flagrantly or secretly, and one is aware, then in an approachable manner, with tact and wisdom, the duty of *'Amr bil Maroof and Nahy anil Munkar'* should be carried out – encourage towards good, and forbid the evil.

We should keep in mind the Hadeeth :

' A sincere repenter of sins is like one
who has not committed sins.'

ADVISING WITH COMPASSION

Allah Ta'ala mentions in Surah Ghaafir / Surah Mu`min :

حٰمٓ ۚ تَنْزِيلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ۙ غَافِرِ الذَّنْۢبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِى الطَّوْلِ ط لَآ إِلٰهَ إِلَّا هُوَ ط إِلَيْهِ الْمَصِيْرُ

**"HA MIM. THE IS REVELATION OF THE BOOK FROM ALLAH,
THE MIGHTY, THE ALL-KNOWING, THE ONE WHO FORGIVES SINS
AND ACCEPTS REPENTANCE, THE ONE WHO IS SEVERE IN PUNISHMENT,
THE ONE WHO IS THE SOURCE OF ALL POWER.
THERE IS NO GOD BUT HE. TO HIM IS THE ULTIMATE RETURN (OF ALL)."**

[SURAH MU`MIN 40 : 1/2/3]

There is an incident mentioned in books of Tafseer (commentary of the Qur`aan Shareef), that there was a Syrian who used to visit Hazrat `Umar (رَضِىَ الله عَنْهُ) . When he did not visit for a lengthy period of time, Hazrat `Umar (رَضِىَ الله عَنْهُ) made enquiries about the man's absence. The people said that the man had taken to the sin of drinking. On being informed, Hazrat 'Umar (رَضِىَ الله عَنْهُ) had his scribe write the following letter:

"From 'Umar, son of Al-Khattab to ______ son of ______. Salaamun 'alaik (Peace on you). After that, I praise Allah before you, other than whom there is no god worthy of worship. He is the One who forgives sins and accepts repentance, The One who is severe in

punishment, The One who is the Source of All Power. There is no god but He. To Him is the ultimate return (of all)."

Hazrat 'Umar (رَضِیَ اللہ عَنْہُ) then said to those around him : ***'Let us all join in to pray for him, that Allah Ta'ala reverses his heart and accepts his repentance.'***

Hazrat 'Umar (رَضِیَ اللہ عَنْہُ) sent the letter with a messenger, instructing him to hand over the letter directly to the man, and the letter was to be given only when he was sober. On receiving the letter, the person read through the contents repeatedly, realizing the warning of being punished as well as the favour of forgiveness. He made such sincere Taubah that he never touched liquor again.

On being informed of the consequences that followed his letter, Hazrat 'Umar (رَضِیَ اللہ عَنْہُ) said to the people : *'In such matters, you too should do the same. When some brother falls into some slip of conduct, think of ways to bring him back to his normal and better self. Prompt him to turn to Allah, to place his trust in Him, to rely on His Mercy. Pray to Allah for him, pray that he is enabled to repent and make his Taubah. And do not become an accomplice of shaytaan against him (that is, rebuke him or incense him and thereby distance him from his religion.)"*

This is the correct manner in making *'Amr bil Ma`roof and Nahy anil Munkar'*: Together with dua, we should invite with gentleness, sympathy and empathy.

كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ
ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

"… Your Lord has inscribed for Himself (the rule of) Mercy: Verily if any of you did evil in ignorance, and thereafter repented and amended (his conduct), Lo! He is Oft-Forgiving, Most Merciful."

[Surah An'aam 6 : 54]